583 Bride purchase was not practiced; "the Warm Springs do that. Sometimes they even give as much as a horse for a wife." Presents were frequently exchanged, but even that seems not to have been general. "If a woman wanted her girl to marry a good boy she might give a present to the boy's mother. Then she would give back a present. Sometimes a boy might give a deer skin, meat, or seeds to the girl's parents."

591 583 Initial matrilocal residence was the rule. "A woman has to stay home with her mother. The couple always stays with her until they have things for their own use." And also, "A man has to hunt for his father-in-law." Independent residence seems to have been established after the birth of one or two children. Patrilocal residence occasionally obtained if the youth were an only child.

587 The levirate and both forms of the sororate were practiced. A widow returned to her mother or to other relatives, but if her husband had a brother, either younger or older, she usually married him. This practice seems to have been more of an obligation than a privilege on the part of the brother; "maybe there were children and someone had to take care of them." The marriage of a man to several sisters has already been noted. A widower was usually given another sister to wife; this was not obligatory, but "most of them wanted to do that. They usually gave him the woman's sister right away."

606 There was no parent-in-law taboo; "a boy talked to his mother-in-law because he liked the girl." A woman did not use personal names in addressing her parents-in-law; she called them ya'hi. A man did the same.

586 Divorce took place at the will of either party. If a man abused his wife her relatives might tell him to leave her. A divorced woman returned to her mother or to some other relative. When the man left, the children stayed with the mother, but "when they grew up they knew their father." Women frequently deserted their families, and in this case the children remained with the father. Children were never divided between estranged parents.

684 An adulterous wife was beaten and warned to desist; sometimes her husband left her. He might kill her lover's horse or break his gun. Sometimes, however, the husband "just let her go." A woman seldom left a good hunter, even though he were unfaithful. A man might or might not leave a barren wife; if he wanted children he would leave her for another woman.

● 163 It is a little difficult to estimate the size of a family in the old days. Joshua Brown could recall two families with nine children

1: Kelly E-5 (1930) 1934 Northern Paiute
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each. He thought that a family averaged between six and eight children, but most of them died in infancy; "sometimes nearly all died." Minnie said that in the old days a woman did not have more than three or four children; she may have been counting only those surviving. However, she remarked in jest, "Nowadays they have too many children. They eat hogs and chickens; hogs have lots of pigs and chickens have lots of eggs. I guess that's why they have so many babies now." 163 ● [842]

DEATH OBSERVANCES

When a person—man, woman, or child—died, his friends and relatives gathered, and cried, and wailed. Both men and women cut their hair short as a badge of mourning and buried the hair or "just threw it away." 765

The haircut showed camp visitors that a person had lost a relative—mother, boy, daughter, or wife—without his actually having to tell about it (JE).

If a person felt very badly he might take an arrowpoint and slash his face, forearm, upper arm, and thigh, but not his chest. This was done in mourning an adult. Sometimes mourners threw ashes on their faces; sometimes they did not bathe for "a long time." The face was not painted black, nor was there any mourning necklace, but both of these traits were known as Achomawi customs. Minnie said that mourners took a sweat-bath, otherwise the children of the deceased would die. A person in mourning refrained from hunting a couple of days, but he was free to eat the first game he captured. Mourners were told, "You have children; you had better try to live."

An expiring individual was not moved outside to die, nor was a corpse removed by a special exit. The body was not washed before interment, nor was it oriented in any particular fashion. It was wrapped in "good tanned deer skin" and carried on horseback or, in the old days, by two or three men. Formerly it was not taken far away and the camp was moved; but with the advent of horses, it was taken well into the hills. There seems to have been no marked fear of contamination, as persons handling the body were not required to bathe or to change their clothing. 763 764

No grave was dug; a few rocks were removed and the body deposited in the cavity. As Joshua put it, "Just hide him away in the rocks." Sometimes a man's moccasins and bows were placed alongside. One informant,[211] reported cremation for certain cases. "Some- [766]

[211] JB.